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DR. BERG'S LECTURE ON THE JESUITS.

A

LECTURE

DELIVERED IN THE

MUSICAL FUND HALL,

ON MONDAY EVENING, DECEMBER 28th, 1850,

ON THE JESUITS,

BY THE

REV. JOSEPH F. BERG, D.D.,

PASTOR OF THE GERMAN REFORMED CHURCH, RACE STREET.

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ADDRESS

OF THE

REV. JOSEPH F. BERG, D.D.,

DELIVERED IN THE MUSICAL FUND HALL,

DECEMBER 23D, 1850.

ON THE JESUITS.

THE sixteenth century was signalized by two great events, which may be regarded as constituting antagonistic eras in the world's history—I mean the great Reformation, and the establishment of the Order of Jesuits by Ignatius Loyola; they occurred, chronologically, at an interval of 23 years; the former dating from the Reformation in Germany in 1517, and the latter in 1540. The contiguity of these events is remarkable. If the Reformation, as we believe, is of God, it will not be difficult to determine the great originator of its opponent.

The one makes light its watch-word, and proclaims its mission to be the advancement of light; it holds forth the Book of God as a Heavenly candle, ordained by the wisdom and goodness of Almighty God, to pour the blessings of Divine health and peace upon the family of man. And the progress in arts and science, manufactures and commerce, in national health and national happiness, has followed it throughout the earth. The other shrouds its form in darkness, like the pestilence

that wasteth at noon-day, and the victim sees not the arrow, nor the hand that aims it, but sinks to the grave.

If the Scriptural text, "By their fruits ye shall know them," be as faithful a test as all men of sound heart and mind hold it to be, then are the whole mechanism, and nature, and operation of the practical influence of Jesuitism, world-confessed abominations. The personal history of Loyola is a confirmation of the maxim that "truth is even stranger than fiction;" that the realities of history may at times be more wonderful than the vagaries of man. In the present instance, however, it must be admitted that the sources of our information are not of the most reliable character. The biographers of Loyola are generally persons more or less tinged with the cold fanaticism which he instituted, as their principles allow them a large margin in which to embellish their narrative; and the candid inquirer will be frequently constrained to pause, and doubt, and say with the Roman, "credit Judas."

It will be necessary to glance at a few of the prominent events in the history of Loyola, in order that we may be prepared to appreciate the principles of the fraternity. He was born in the castle of Loyola, in 1491; of his early history little is known with certainty; in his youth he became a page to Ferdinand the 5th, King of Spain, and subsequently entered the army as an officer. He soon gave signal marks of his valor; he was dangerously wounded in the right leg by a canon ball;

and as soon as his condition permitted, he was carried to his paternal home, the castle of Loyola; but from the very imperfect manner in which the bones had been set, or from the injuries sustained, the surgeon deemed it necessary to break the bones anew in order to replace them in the natural position, to all which he submitted without a groan, as all well-bred heroes should do. At this period he was a man of the world, and was addicted to its pleasures. The idea of sporting a crooked limb to a handsome man, is intolerable. An operation was performed which was nearly fatal; his medical attendants gave up all hope; and he himself was resigned to his fate, and went to sleep. As he slept, behold! he had a vision; St. Peter stood before him; what he said I know not, but it appears he had a great regard for him, for he cured Ignatius with his own hand; the sick man awoke convalescent, his pains removed, his strength restored.

This interference of the apostle, is shrewdly conjectured by his biographers, to have been owing to a poem which he composed in his honor. Ignatius seems to have been a sinner at this period of his life; and notwithstanding his miraculous recovery, he was not converted: his crooked limb troubled him. St. Peter had not cured it; but still an unsightly bone protruded; the shape of his boot was anything but elegant; he determined to have it right if there was any virtue in surgery. The bone was cut away without his changing his countenance: still the limb was crooked. Ignatius

was determined it should be straight; an iron machine was devised and employed, but it was all of no use; every experiment failed; the limb remained crooked; an apt representation and emblem of the crooked ways of his followers, from that day to the present. (Applause.) Ignatius was compelled to keep his bed; and in order to while away his tedious hours as he lay upon his back trying to straighten his helpless limb, he asked for a romance; they brought him the Lives of the Saints, he read it and was converted. Previous to his leaving his father's castle, he saw the Virgin Mary in a blaze of light, with the infant Saviour in her arms. He proceeded to a monastery, and there dedicated himself to the Virgin Mary. As he was a true knight and tinged with the chivalric spirit of his age, on his journey, having heard a Mahometan speak disrespectfully of her, he inquired whether it was not his duty to kill the offender; he dropt his bridle on the horse's neck, and determined to let it depend on the course of the horse, which, like Balaam's ass, had more charity than his master, and decided that the Mahometan should be unmolested, and thus he was induced to forego his purpose of holy zeal.

It would be of little advantage for me to recite the marvellous instances of the special revelations with which he was favored, for I believe many of my hearers would not believe more than half of them, and some might denounce them all, incontinently, as sheer fables, and thus scandalize the memory of his biographers. As

this would seem indecorous, we will not detain you with mere details, for to be candid, I have myself no unqualified belief in them. From this period Ignatius began to show his piety by severe austerities in the way of chastising himself, and by wearing an iron chain.

In the course of two or three years, by the aid of this instrumentality, the work of sanctification made rapid progress, visions of ecstacy were multiplied, he was favored with extraordinary revelations; one of them was of eight days duration, and they were proceeding to bury him, when he awoke just in time, with a pious ejaculation. No one knows, says one of his biographers, the secrets which were revealed to him, for he would never tell them, and all that could be extorted from him was, that they were inexpressible. No doubt they were.

He afterwards prosecuted his theological studies in a University of Spain. He seems to have been an indifferent student, being more intent upon promoting the principles of his spiritual exercises, than upon learning what his teachers wished to impart. Having been forbidden to interfere, and still proceeding, he was threatened with a whipping for his contumacy; and the preparation had been made for the public infliction of the penance, when Ignatius, by an interview, made so powerful an impression upon the principal of the college, that instead of giving a signal for the punishment, he threw himself at the feet of Ignatius, begged his pardon, and declared that he was a saint. He was afterwards imprisoned as a heretic, but they discovered

that so far from being a heretic, he was a true saint, and he was liberated. He then went to Paris and laid the foundation of his new Order.

The institutions were presented to Pope Paul the Third, for his sanction, and after some hesitation they were confirmed. From the day of these institutions, the Jesuits, whose oath binds them to uncompromising obedience to the superior of their Order, have been the acknowledged masters of Rome. They are selected according to their fitness for different posts. Whether at the court of kings, or amid scenes of pagan and savage life, they every where exhibit the same unwavering fidelity to the principles of their constitution. Their great aim is to Romanise the world; any means with them are sanctified which look towards this end. It is marvelous, after three hundred years of unremitting toil, they have accomplished so little that is really permanent. Those are mistaken who proclaim the downfall of Protestantism, and speak vauntingly of its decline. Allow me to mention a few facts, to which my attention has been called by a reverend gentleman who has been connected with the American Board of Foreign Missions. The Protestant religion has opened the way for the free and unrestricted circulation of the Scriptures, to one hundred and fifty millions of individuals; a pure Christianity is winning new conquests every day by the power of that great instrumentality in salvation, where Jesuit missionaries planted the elements of the Order two centuries ago, and scarcely a

vestige of the results of their labor remains. At this very hour the buildings erected by these emissaries of the Pope, are occupied by the missionaries of the American Board. What has been their success in Japan? The government of Japan, in consequence of the intrigues and interference of the Jesuits, finally banished them from the country, and has ever since closed its ports from the commerce with Europeans; and every year the expulsion of the Jesuits is celebrated by the public ceremony of trampling upon the cross which has been their emblem of ferocity and craft, all the world over.

Turn to China and we see similar interference, and at length the suppression of the Order and banishment from that country, leaving prejudice and jealousy, which still remain though generations have past away, spurning it with indignant contempt. Their operations are secretly carried on in China, and the amount of their labors amounts to this sum total, that Jesuitism is persecuted and despised. Upon the establishment of Protestant missions in that country within the last thirty or forty years, the Bible was sent to the Chinese in their printed language, and thus the sacred writings have been opened to four hundred millions, nearly one-half of the population of the earth, who dwell in that hitherto benighted empire, for it must be remembered, that although there are a great number of dialects, yet the written language is the same throughout. Remember also that the missionaries connected with the Ameri-

can Board of Missions, have afforded means also of giving not only the Bible but Christian literature to nations that were in the low condition of savage life. Let it be recorded that Protestant missionaries have given the Bible to the nations of the earth in two hundred and fifty different languages, and are now circulating the Scriptures by millions of copies annually. Take one fact more as an illustration of the relative vitality of Jesuitism and Protestantism. It is stated as a sober truth that the natives of Mexico, where Catholics have preached for a hundred and fifty years, are actually sending their children to Protestant missions in the Sandwich Islands, in order to secure a liberal education, where Protestants have labored only twenty-five years. No wonder that the terrified Archbishop flitted across the water to tell Pius the Ninth what an exploit he had performed in trumpeting forth the downfall of Protestantism, prostrated to the earth, declining, dying.

How Pius will rejoice when he hears it; it will be news to him, as it was to us all, after all the groans and lamentations that were extorted from his pious heart, by the acknowledged increase of Protestantism. The archbishop forgot that he ought not to contradict his master. The establishment by papal authority of the Order of Jesuits was obtained with difficulty. The cardinals, to whom the constitution was submitted, deemed it useless; and it was only by inserting a final clause, pledging its members to perfect obedience to the

Pope, placing them under positive command to go as emissaries into all parts of the world, that the boon was granted. Abject, unscrupulous submission to the will of the Pope, was the condition of the institution. The event justified the sagacity of the pontiff. In less than fifty years the power of the Jesuits was felt in every country in Europe, in every country that owned its allegiance to the See of Rome. Although the influence of the Order increased to such an extent, that the Jesuits became the most powerful Order of the Church, it was feared by its enemies as much as it was applauded by its friends. Loyola was appointed as the first general of the Society. This devoted son of the Church was surprised and afflicted by the honor conferred upon him; he could not think of accepting it; and prayed to know what he should do. He came to a resolution at last, to leave the matter to the decision of his confessor, with the pious declaration that if his confessor enjoined it upon him he would accept it. In the name of Jesus Christ, to the astonishment of Ignatius, his confessor commanded him to accept the appointment, and nothing was left but obedience; he accordingly was duly installed. He had many visions, the blasphemy of which is too great for description; they reached their climax in the declaration that fell from his lips, that on his journey to Rome, he saw the Father presenting him to Jesus Christ, who was bearing the cross; who after having received Ignatius, said, "I shall be propitious to you at Rome." Pooroor says the Eternal Father placed Ignatius with his Son.

The original number of the Order was limited to sixty, but this restriction was subsequently annulled.

Loyola now went to the work of preparing his Constitution ; he sent Francis Xavier to India, others to Venice, Ratisbon and other places. Xavier was afterwards canonized as a saint, and many miracles are recorded respecting him. In a list of the saints, published with a full sanction of the Romish Church, you will find it recorded, while on a voyage, engaged in devout contemplation, he dropped a crucifix into the sea ; he was disconsolate on account of the loss, and mourned greatly during the entire trip. At length they reach the desired haven ; as they step on shore Xavier observed a crab. Judge of his surprise when he saw the animal approach him with the long lost and much lamented crucifix. Just at his feet he dropped the crucifix, and with all the deliberation in the world returned to his own element. The delight of the saint may be imagined. It is without reason, then, that it is said Protestantism has converted none, and Catholicism has converted all ; it has power even to change the heart and renew the nature of man. Loyola died in 1556, 16 years after the papal sanction of the Order was secured. He was succeeded by Luyniz, who improved, if he did not perfect, the system devised by its founder.

The constitution of the Order invested the general for life, with supreme and independent authority. He has the sovereign and independent control of the revenue ; his word is law ; the members are at his disposal,

as clay in the hands of the potter: a more complete despotism was never devised or instituted. The novices who offer themselves as candidates, are required to lay bare the inmost recesses of their soul and all their constitutional propensities. The second class act as spies upon the conversation and actions of the novices, and report the result of their observations. A special and rigid examination of the heart is repeated every six months, and thus till the novice has reached the age of thirty-three years, when the superior is enabled to transmit to the general a complete moral and intellectual daguerreotype of every candidate for the full degree; and he is thereby acquainted with the character, temper, ability, attainment, physical temperament of the members, and is thus enabled to choose each department in which every member may be most useful.

All reports are registered at Rome, and he need only run his eye over the index of qualifications to select the man best fitted for an undertaking. A member of this Order, therefore, makes a vow of obedience, in addition to that of obedience to the Pope and his successors, by which he binds himself to go to any part of the world at the discretion of the Pope.

The order is divided into four classes—first novices; next, scholastics or scholars—this was a kind of probationary state, in the course of which their peculiar qualifications are ascertained, and they become fit to be admitted into the third class—called lay brethren.

The fourth and last class consists of those who are fully advanced, able to serve the church with their evil mechanism, running out into the most minute ramifications, penetrating every class of society, exerting their plenary influence in favor of the policy of Rome; they have from the first been the most dangerous enemies and treacherous friends to all except the members of their own fraternity; they practice in secret, they work in the dark, they assume all manner of disguises, worming themselves into every position. They labor, they are banded for the advancement of Papacy in countries where Popery is already established, or seek covertly in Protestant lands to introduce popish superstition. They pretend sympathy in order to chain the Protestants in a mawkish charity, which stigmatises the very outlines of past history as a prejudice or bigotry, and which will not tolerate an earnest protest against the infernal machinations of Rome. It may be asked, where is the public press, especially in our large cities? I say it is hermetically sealed, with here and there a single exception, to any that might be regarded as offensive to the Roman Hierarchy. Mark our proprietors and editors, and if you are in their confidence, perhaps some of them will answer with a shrug of their shoulders, the "*Jesuits*."

Now, making all allowance for the peculiar and often delicate relations of political journals, we find that, in matters that pertain to religion, their position, if openly confided to the country, must be one of strict neutrality,

why is it that when the truce is broken, it is always done at the expense of Protestantism? why is it that the slight, innuendo and the daily sneer are so often inserted against Protestantism? It will not be many years, I am persuaded, before the people of this country will discover that the power of Rome is civil as well as ecclesiastical; and they will be compelled to speak out against the Church of Rome, because they learn that it is but another name for the Court of Rome; they will see that the politicians will say, as Othello, their "occupation is gone." The day must come when the grand issue will be between despotism and liberty. Some may wonder why I presume to speak so confidently of the fact. I say so, because the whole history of Jesuitism proves that this is as necessary a consequence as a logical inference from plain premises.

The vital principle of the Order, is Papal supremacy; take this and you rob Jesuitism of its enormous power; its moving principle is gone. It holds up the doctrine that the end justifies the means, according to the acknowledged creed of despotism. If its ends can be accomplished by fair means, all the better;—if foul means are necessary, it will be still well and good. Swear, forswear on the truth, is the practical motto of the Jesuits. The power of this society will be greatly promoted by obtaining influence over the minds of distinguished persons; and it has ever taught a system of relaxed and pliant morality. From the very first institution of their Order, their fundamental

maxims have been concealed. The rules of their order have not been published, though they have been printed by the governments which have expelled the sons of Loyola in justification of their punishment. Even before the courts of justice they have refused to produce the regulations by which they were governed. It is strange that any order of men can exist in the bosom of the Church and heart of society, professing supreme allegiance to the triple crown of Rome, and governed by laws which are carefully concealed, with a solicitude that ought to convince every honest mind of their turpitude, and to whom prevarication and perjury are no longer crimes which a human creature can perpetrate, but become virtues when perpetrated for the advantage of the Church of Rome. I say this boldly: and I am prepared to produce evidence, not from the enemies of the Order, but from their own writers. I know they are a slippery race, a cool-headed,—long-headed fraternity.

Now, what has been the experience which all countries, Roman Catholic, Christian and Pagan, have met with after Jesuitism has established itself in the soil; it has ever been bitter; its shade has been deadly like the Upas, and as devastating; and as a result, extirpation. This is its history in a single sentence. There is a blank in its history which has not been filled up. It has always interfered with the policy of the states which have sheltered it. What it always has done, it will always do. As in old time, in every country or

part of the earth where its emissaries can obtain foot-hold to prowl about, they did the bidding of the petty tyrant of Rome. With a recklessness and scrupulousness of conscience most unwavering, they went servilely and complacently on, with a will strong as iron, and a heart as cold as marble and as hard. Its history shows one great object, the subversion and extinction of liberty and the exaltation of the most terrific cruelty which the world has ever groaned under.

Some will be ready to say that the Jesuits cannot injure us in free America. Why not? There are enough of them besides American people here, ardently devoted to their peculiar institutions and precious privileges, to pervert it. I acknowledge, if the subversion of this republic were to be attempted by dint of despotic force, we might laugh at all their artillery of war. But this is not the point from which danger is to be feared; fraud can often accomplish what force may attempt in vain. Jesuitism in Republican America is the same moral despot who hates the very name of liberty, plotting for its overthrow. When you tell him this he will reply in substance, My friends, I deplore your heartlessness to my real grief; my brotherly heart is filled with sorrow when I see you, naturally so generous and unsuspecting, not disposed to regard me as an American; the character of the Jesuit has been grossly slandered by a few Protestant bigots. This is the language which they hold to all simple-hearted Protestants, and deceive many such by this means, and thus

carry on their work without being watched or suspected. If we experience nothing of the restlessness of Jesuitism in our own country, why did they tamper with our public school system six years ago, when they attempted to snatch the Bible from the hands of our little children? Who originated that assault? Are they not the fraternity that signalized themselves in our city by burning two hundred copies of the Scriptures, at a public bonfire? The sons of Ignatius Loyola have done more to show their hatred of the Bible than any other Order. Who have trampled upon the New Testament and the Old, throwing the copies upon which they could lay their hands into the fire which consumed their owners? Did not these same preachers ask your controllers to submit every book of history to them, before putting it into the school, so that nothing in history offensive to them might be retained?

Do not misunderstand me; they have no objection to public schools, provided only you will give the control of them into their pious hands. In one generation after the institution of their Order, they effected in this very way much for the Order of Jesuits.

No consistent, considerate Protestant will send his children to a Romish Seminary, or Jesuit College. Are there no traces of the workings of Jesuitism in the present crisis of our Republic? I believe there is strong presumptive evidence of their handicraft. Why is it that never since the United States have been a nation, have we passed so nearly to the verge of civil war and

disunion. A merciful God has guarded the good ship, freighted with the hopes of the world, safely over the narrow strait, and preserved us from the rocks upon which traitors were driving us. Our ensign of union and liberty still streams from her masthead, not torn from its place in her banner; and the voice of patriotism is heard in one loud chorus of devotion to the Union, ascending from every State, North, South, East and West; and honest hearts and true are beating gratefully this day for deliverance from most imminent peril. [Applause.] Now, I ask who are they? What are they who talk thus flippantly of disunion; certainly they are not all Jesuits, but if a few of the most violent of the pro and anti-slavery presses, North and South, were controlled by Jesuits, what would be the issue? Jesuits would involve the country in endless disputes. They care nothing for any principles except devotion to the Pope of Rome, and implacable hatred to all who do not wear his yoke. In the North, your Jesuit may be a rabid Abolitionist, and burn with holy wrath against slavery—burn with holy sympathy for the poor slave. In the South, he may be a rank pro-slavery champion. He will be true to his great patron at Rome, if he must stir up sectional jealousy, and divide the heart of this mighty nation.

But how will you prove this. I let it prove itself. You can tell when rats have undermined a wall, even though you have not witnessed the operation. [Applause.] If one of the main elements of the agitation, which has

perplexed the nation be Jesuitism, then are the members of that fraternity only carrying on the same system of tactics which has produced their expulsion from every country under heaven that has ever tolerated them, except America. He is not well informed, who does not know that the Pope is concentrating upon our shores larger forces of his Ecclesiastics and lay brethren, than in any other country of the world. What are they doing here? Not long ago, within a few months you may remember to have seen a paragraph respecting a plan of a Southern confederacy, which was to include Mexico, the details of which were black treason and perfidy throughout. A Southern confederacy, to include Roman Catholic Mexico! Who devised that project? Was it conceived by an American mind? If so, then had that head and heart been Jesuitised. No, no; the origin of that vile conspiracy, which was crushed under the heel of the indignant patriots of the South, is evident.

Now, is it not a rare exhibition of coolness and calm assurance, when these people complain that they are persecuted! Dear innocent lambs that they are, [applause,] to hear them plead when the rough hand is laid upon them, you might think that they were as meek and gentle as young Merinoes; but have you ever read in the good book, that the dragon has a voice like a lamb. These reverend—very reverend gentlemen, who talk so pretty of equal rights and liberty of conscience, if they wish to convince us of the simple

purity of their purposes and excellency of their principles, must not hold a very different language when they teach their students of theology the dogmas of the Church. Equal rights and liberty of conscience, forsooth; why they deny that such a thing ought to exist; they denounce them as the greatest evil of the past age in their books of theology published within the last twelve years. They proclaim that heresy is not to be tried or proved, but extirpated, unless there may be reasons which may render its continuance advisable. On the abstract question the principle is recognized, that heretics ought to be put to death. There is no mincing things at all, yet the Jesuits are a persecuted race, continually suffering from the rancor of Protestant bigots. Now, for very shame's sake, they ought to make such an attempt to amend the murderous dogmas of their bloody creed, as would purge it of its impurity. I quote from their own words, as you will find them in Dens' Theology. "Baptized Infidels, such as heretics, besides which also baptized schismatics are compelled often by corporeal punishment to return to the Catholic faith, the united Church; and the reason is, because these by baptism have become subject to the Church, and therefore the Church has jurisdiction over them, and the power of compelling them through pointed means to obedience, to fulfil the obligations contracted in baptism."

Liberty of conscience, indeed! down upon your cries.

Do you think we have never heard of you before ! Do you really deem the generosity of the American people so great, that they will consent to ignore the facts of history and the evidence of their own senses in this way ? Your sense of loyalty we know. Who have been prime instigators of the wars and persecutions, by which Europe and Asia are constantly convulsed ? They are the Catholics ! The Grand Master at Rome may, on Easter, before the festival, publish anathemas, which curses all Protestant Churches in Christendom, and consigns them all bodily to perdition. You tell us all religions stand on a footing of perfect equality before the American Constitution. Then suppose that in the development of this principle the priests of Juggernaut should come, with hosts of their infatuated followers. They will be welcomed, and by none more heartily than Protestants, for it will save the trouble of sending missionaries to convert them. They erect splendid temples, their priests are gorgeously attired, swinging their censers before them ; the spacious edifices are all filled with worshippers ; their dancing girls attired with all the taste which can adorn female loveliness, assist in most of the ceremonies of the great Church of the Juggernaut ; strains of ravishing melody, subdue and enchant all worshippers ; a dim religious light struggles for entrance through the stained windows ; the altar is illumined by the light of flickering candles ; every thing sentimental and sublime in external worship is seen.

The secular presses eulogise it, and denounce the Chistians who can see nothing to admire in it. They are caressed and flattered by those who give them their countenance, until at length they think a period has arrived when a demonstration of their peculiar ceremonies, of their most imposing forms of worship, may be safely celebrated. The car of Juggernaut is rolled down, and is escorted by crowds of priests and devotees through the street: the plaintive notes of the dirge swells mournfully as the car rolls on. What means that shriek! another, and another scream! There is blood in the idol's track; horror is stamped on the features of the humane spectators. The priests complain; they protest this is a free country; they claim the rights of conscience; they declare all stand on equal ground—on the platform of the American constitution. They wax indignant at their presumption. If Americans will not tolerate a Juggernaut and permit priests to shed the blood of their own devotees, at least they ought not to be suffered to murder those whom they stigmatize as baptized infidels. Remember, that so long as you are content with talking we shall pity you, but if you fling your flag or banner to the breeze, if you smite with the fist of wickedness—if you attempt to practice what you preach, you will learn to your sorrow that there is the power in the people of this republic that will grind their oppressors to powder. [Great applause.] Like the ancient hero, you will sow the dragon's teeth, but though armed men spring up from them, America

is wide enough to furnish graves for them all. [Applause.] It ought to be proclaimed, and every man who is able to comprehend a single idea should be invited to look at the truth—that Jesuitism in all its proper principles and its legitimate fruits, is a thing not tolerated by the great mass of the people in this country, or in any enlightened Christian nation upon the earth. What then is the true statement of the principles of religious liberty guaranteed by the American Constitution? It is this; every religion which does not interfere with the life, liberty or pursuit of happiness of friend or foe is sanctioned; every other is not only not tolerated, but is forbidden by its righteous provisions. [Loud applause.] To advocate any other policy is to represent our constitution as its own destroyer, and make liberty suffer.

To attempt to discuss, or even to touch all the principles of the Jesuits would weary an audience as good-natured as yourselves; but it will be necessary, in order to have a proper understanding of their history, to notice some of their features. As soon as their records were discovered and made public, they of course repudiated them, bemoaning the scurrillity and injustice which were cast upon them.

This was to be expected. They declared they were godly men; but unfortunately the secret instructions tallied so closely with the practical principles of the system, that it was manifestly the work of the master-spirits of Jesuitism; and the assertions of disclaimers

have no effect in changing one intelligent mind. None but Jesuits could have proposed them. None but Jesuits have ever dared to carry them out into practice. They embodied in their code as complete a system of cunning and falsehood, as could be framed; and their design was, or is, to centre into the hands of the Jesuits, the complete civil, social, and spiritual control of every community. This is effected by a system of regular espionage. I am disposed to believe that the religious preferences of every family in this city, having Roman Catholic servants in their employ, are well known to every priest. It may be well to notice that a plan has been recently organized to make this kind of influence tell. Women are made agents in carrying forward their machinations; they have established their societies of sisters; and by this and other means they have endeavored to ingratiate their system of darkness and cruelty into popular favor. I well know such appeals will awaken a feeling in the community; and they might as well seek to stop the wrath of the north wind by whistling against it, as to endeavor to put out the voice of truth with whining remonstrances. From them I ask no quarter; and I will give none. The sword of Truth, in the end, can, and will be exalted, and that is the only sword with which I wish to fight. Error cannot prevail against it. I mean not to sin against charity, but I desire charity may not sin against truth. The proverb is a good one, although it is plain Saxon, "Speak truth and shame the devil."

A French writer tells us, that in one of the French Churches, over the altar, an allegorical painting illustrative of the ambitious schemes of the Jesuits, was hung. Truth was represented as a ship, on board of which appeared Popes, Cardinals, and all the Papal hierarchy, while the rudder was held by the Jesuits; a goodly crew to look at no doubt; but let them see to it or they may find the progress will be too much for an old bark which is really unseaworthy at best. At any rate, let them ship some other ballast, or the ballast will unship the rudder. Were I to attempt to sketch only the predominant scenes in which they have been engaged, I should scarcely know where to end. Who were implicated in the assassination of Henry the Third of France? The Jesuits. Who planned the Spanish Armada, which the storms of heaven and British valor sunk to the bottom? It was the Jesuits. Who devised the Gunpowder Plot to destroy the British Parliament at a blow? The Jesuits. Who procured the murder of Henry IV. of France? The Jesuits. Who brought about the revocation of the edict of Nantes, raising again the bloody persecution against the Hugonots? The Jesuits. Who were commingled with the most deplorable sins of national commission for the last two hundred years? The Jesuits. What name has passed into a proverb indicating all that is artful, base, and treacherous? Jesuit is that name. And yet this Order, finds upholders in Republican America; an Order that has been persecuted by different governments of the world, and ex-

elled from the countries in which it was established ; which has been no less than thirty-nine times suppressed and banished, at intervals prior to its total abolition by the Pope in 1773 ; these are the thirty-nine articles of despotism.

But there is one Pope in that long list of 263 pontiffs who has been a benefactor to his race, Pope Ganganelli, who afterwards fell a victim to poison administered by the agency of the Jesuits. He bore his testimony against that Society as the bane of Christendom. He charges upon Jesuits dangerous seditions, tumults and dissensions ; and justifies their expulsion from the kingdoms of France, Spain and Portugal. To use his own words, "As it was absolutely necessary to prevent the mass of the people from pillaging, extirpating and tearing each other to pieces in the very bosom of our holy Mother Church." The Sons of Loyola are the savagest advocates of the pope's infallibility. But if the pope is infallible, what are the Jesuits ? But let us hope the Pope is not infallible, for what Ganganelli was in 1773, Pius VII. was not 1816. He reinstated the Order. Since his death, wiser for their experience, but none the better, they have gone forth over the earth as unwelcome spirits, like frogs issuing from the mouth of the dragon, and they are now croaking in our midst. Let them not boast, as they have already done, that it is their destiny to rule this country. The Almighty God will not so thoroughly crush the hope, liberty and peace of the world; will not permit the

crafty Jesuit to blot out the stars which spangle the flag of our national banner, and to change its glorious stripes into the yellow folds of Rome. That flag is honored on every sea and in every land; it rears its ample folds in all quarters of the world. Perhaps some friend may suggest, that before I close, I should at least say something of the Jesuits to relieve the dark side of the picture.

Paraguay may possibly be selected as a field, upon which better fruits have been reaped than were ever offered upon any soil that has been cultivated by this community. Paraguay was inhabited by a mild, inoffensive race, disposed easily enough to submit to their discipline; but as to any real advantage which grew from their labors, I am extremely sceptical.

I copy from a Jesuit, who has more frankness and simplicity than is usual by the disciples of St. Ignatius. He says: "If, according to St. Paul, ministers of these nations fail to be interested by the hearing of the word, the savages of Paraguay can only be reached by the mouth; hence our anxiety." I fear that if beef were to be the instrument of conversion, it can only be in the cases of those whose God is their meat. If I were asked, if nothing good may be drawn from Jesuitism, I should mention the self-sacrificing spirit exhibited by many of them; the devotion to literature and science for which some of them have been distinguished, may serve as a rebuke to those who profess a purer faith, not having adorned it with corresponding

works. There have been exceptions, bright exceptions in the personal habits of individuals. We have instances in which individuals were ignorant of the secrets of their Order. But I do deny that Jesuitism ever made any man holy. My last answer to Archbishop Hughes, on the Decline of Protestantism, is noticed in the "New York Tribune," which thinks that the bishop has the advantage of me in suavity.

I am persuaded that I shall never be able to say smooth things of Popery. I avow that I do hate it. But there lives not a Roman Catholic on earth to whom I do not wish well, both of soul and body, Archbishop Hughes himself included. Perhaps when I have more leisure I may be able to make some progress in gentleness by perusing the political editorials of the Tribune. The speaker presented his thanks to many papers for the kind manner in which they had noticed his last speech in reply to Archbishop Hughes, and ended with the following anecdote. When Jerome of Prague was convicted as a heretic, and fastened to the stake, he perceived the executioner skulking up behind him to light the faggot. He told him to come out in front and light it, and said: "If I had feared your fire, I should not have been here to-day."

THE END.

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